

# ***Announcements***

◆ A warm welcome to all our visitors and guests, friends both old and new. We pray that God has blessed your time among us with His Word and Holy Spirit. We cordially invite you to join us this morning for coffee and other refreshments downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.

◆ Contributions for the good Gillespie coffee have recently been exceeding the cost of the coffee, which means that extra will be given to Rev. Gillespie and his family. Thank you for your support!

◆ Following coffee & refreshments, our Family Bible Class continues a study of Genesis, making special use of Dr. Luther's commentary on that book.

Catechesis class for younger and beginning catechumens meets at the same time. Older children, especially between the ages of eight and twelve, have class with Nathaniel Rhein & Nicholai Stuckwisch. And Dave Smith is teaching a catechesis class for teenagers and others who are interested.

◆ Throughout the Season of Lent, there will be Vespers each Wednesday at 7:00 p.m., and a brief, spoken Divine Service each Friday at 9:00 a.m.

As in past years, there will be soup supper served prior to the Wednesday evening Vespers, from 5:30 until 6:30 p.m. One and all are welcome to enjoy the good soup and to share that opportunity for fraternal fellowship.

There is a sign-up sheet for those who are willing and able to contribute to the soup suppers or to assist in serving, cleaning up, and so forth. Thanks!

◆ Ladies of Emmaus, please note: LWML mites will be collected next Sunday (4 March), and money for our Emmaus Food Pantry will be collected on the following Sunday, two weeks from today (11 March). Thank you!

◆ **COLLECTIONS FOR 18 FEBRUARY 2018: \$ 2,556.00**

In order to meet our financial obligations and commitments, an average of \$2400 is needed each week.

◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:** (ELDER) Rob Rhein; (USHERS) Aaron Seyboldt & Nicholai Stuckwisch; (ACOLYTE) Frederick Stuckwisch; (ORGANIST) Dcs. Sandra Rhein; (GREETER) Pat Nering.

◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## On the Epistle to the Galatians

*“Paul concedes that he discussed the Gospel with the Apostles. ‘But,’ he says, ‘they did not do me any good or teach me anything. Quite the contrary. We were the ones who prevailed on behalf of the freedom of the Gospel. Tell this to your false apostles when they say that it was at the behest of the Apostles that I circumcised Timothy, cut my hair at Cenchreae, and went up to Jerusalem; for they are lying. No, I am proud that when I went up to Jerusalem, not at the behest of the Apostles but by a divine revelation, and discussed my Gospel with them, I succeeded in obtaining the opposite result, namely, that the Apostles approved me rather than them.’*

*“The question discussed in this conference about the Gospel was this: whether men could be justified without the Law, and whether observance of the Law was necessary for justification or not. Paul’s answer was: ‘On the basis of the Gospel that I received from God I have proclaimed, not the Law but faith in Christ to the Gentiles. Through this proclamation of faith they have received the Holy Spirit, as Barnabas can attest. From this I conclude that the Gentiles should not be burdened with the Law or be circumcised. Yet I will not stand in the way of those Jews who feel obligated to observe the Law and be circumcised. I have nothing against this, so long as they do so with a free conscience. This is how I have taught and lived among the Jews. “To the Jews I became a Jew” (1 Cor. 9:20), but I always kept my Gospel.’*

*“‘But privately before those who were of repute’ (Gal. 2:2). That is: ‘I did not confer only with the brethren; I conferred with those among them who had the highest reputation.’*

*“‘Lest somehow I should be running or had run in vain.’ This does not mean that Paul was in doubt whether or not he had been, or was, running in vain. For he had been preaching the Gospel for eighteen years now, and the text goes on to say immediately that he had stood firm and sure all this time and had prevailed. It means rather that there were many who supposed that Paul had preached the Gospel for so many years in vain because he had given the Gentiles freedom from the Law. In addition, the idea was continually gaining ground that the Law was necessary for justification. When he went up to Jerusalem by revelation, his purpose was to remedy this condition. This conference was to make it clear to everyone that his Gospel was not contrary in any way to the doctrine of the other Apostles, so that in this way he could silence his opponents, who might otherwise be able to say that he was running, or had run, in vain. Note here in passing that man’s own righteousness or the righteousness of the Law has this power, that those who teach it run and live in vain.*

*“But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek’ (Gal. 2:3). The term ‘was not compelled’ makes it clear enough what the outcome of the conference was: that the Gentiles should not be forced to be circumcised; but that the Jews should be permitted to keep circumcision for a time, not as something necessary for righteousness but as an act of reverence toward their fathers and as a concession of charity toward the weak, lest they be offended before they matured in their faith. It might have seemed rude suddenly to forsake the Law and the liturgy of the fathers, which God had given to this nation in such a glorious way.*

*“Thus Paul did not reject circumcision as something damnable; nor did he by any word or deed compel the Jews to give it up. For in 1 Cor. 7:18 he says: ‘Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision.’ But he did reject circumcision in the sense of something necessary for righteousness; for the fathers themselves had not been justified by it but had it merely as a sign or a seal of righteousness (Rom. 4:11), by which they gave witness and expression to their faith. Nevertheless, when Jews who were believers were still weak and zealous for the Law heard the statement that circumcision was not necessary for righteousness, they could not take it to mean anything else than that for this reason circumcision was altogether useless and damnable. The false apostles aggravated this impression among the weak with the intent of arousing the hearts of the common people against Paul for his attitude and thus thoroughly discrediting his doctrine. In the same way we today do not reject fasting and other pious practices as something damnable, but we do teach that by these practices we do not obtain the forgiveness of sins. When the common people hear this, they immediately conclude that we are condemning good works. And the papists abet this impression of the people through their sermons and books. But this is a lie and a slander, for it has been a long time since anyone taught a more pious and sound doctrine of good works than we do today.*

*“Therefore Paul did not condemn circumcision in the sense that it was sinful to accept or retain it, for this would have been deeply offensive to the Jews. But the decree stated that circumcision was not necessary for justification and that therefore it was not to be forced upon the Gentiles. Thus they found this moderation, that out of reverence toward the fathers and out of charity toward the weak in faith the Jews were to observe the Law and circumcision for a time but were not to try to be justified by this. In addition, the Gentiles were not to be burdened with the law, both because it would have been something novel for them and because it would have been an unbearable burden. . . .”*

***(From Dr. Martin Luther’s Lectures on Galatians, A.D. 1535)***

# ***Walking with Our Savior this Week***

**TODAY**                      **Divine Service of Communion**                      **9:00 a.m.**  
Coffee & Donuts Downstairs                      10:30 a.m.  
Family Bible Class / Catechesis                      10:45 a.m.

**MONDAY**                      *Vespers*                      **6:00 p.m.**

**TUESDAY**                      *Pastor's Writing Day (but do call in cases of emergency)*

**WEDNESDAY**                      Soup Supper                      5:30—6:30  
Children's Choir Rehearsal                      6:10 p.m.  
*Lenten Vespers*                      **7:00 p.m.**

**THURSDAY**                      *Pastor's Family Day (but do call in cases of emergency)*

**FRIDAY**                      *Brief Spoken Divine Service*                      **9:00 a.m.**

**NEXT SUNDAY**                      **Divine Service of Communion**                      **9:00 a.m.**  
Coffee & Donuts Downstairs                      10:30 a.m.  
Family Bible Class / Catechesis                      10:45 a.m.

*You may also want to keep in mind, in your observance of daily prayer at home:*

*The Appointed Readings for next Sunday, the Third Sunday in Lent:  
Exodus 20:1–17; 1 Corinthians 1:18–31; and St. John 2:13–25*